

LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS AUGUST 11, 2012

(Week 18 of 1st six monthly syllabus Age Group 10-14)



Extract of Hazur^{aba}, Friday sermon of August 10, '12 on importance of prayers in Ramadhan

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

[2:187] And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way. The Quranic verse 2:187 speaks of the method to attain God's love and speaks of that status when man becomes a true believer. While God's love for His servants exudes in this verse, it also gives us further insight into the Hadith that relates that God states: 'If man comes one span nearer to Me, I go one yard nearer to him, if he comes one hand close to Me, I go two hands closer to him and if he comes to Me walking, I go to him running.' Such is God's love for those who try to truly pay the dues of devotion to Him. While the word *Ebaadi* (My servants) in the verse indicates God's love for His servants, it also shows that He does not say 'I am near' to the call of every person. One who does not want to go even a span towards God does not come in the category of '*Ebaadi*'. In this verse God has not used the word *Bashr* (man), rather *Ebaadi* is used signifying the addressee to be one who is inclined towards becoming an *Abd* (servant).

Age Group 10-11 & 11-12; Memorization of Holy Qur'an - verses 14 & 15 of Sura Al Baqra

14. And when it is said to them, 'Believe as *other* people have believed,' they say, 'Shall we believe as the fools have believed?' Remember! it is surely they that are the fools,³¹ but they do not know.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا أَنزَلْنَا مِنَ السَّمَاءِ
آلَاءَهُمْ هُمُ السَّافَهُاءُ وَلَكِنْ لَا
يَعْلَمُونَ ﴿١٤﴾

15. And when they meet those who believe, they say, 'We believe;' but when they are alone with their ring-leaders³² they say, 'We are certainly with you; we were only mocking.'

وَإِذَا الْكُفُورَاءُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا بِ
وَإِذَا خَلَوْا إِلَى شِيَطَانِهِمْ قَالُوا إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

Hadith e Nabwi^{saw} relating to begin the fasting with the appearance of moon.

۲۷۲ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُومُوا لِرِوَايَتِهِ وَأَفْطِرُوا لِرِوَايَتِهِ فَإِنِ اغْتَابَ عَلَيْكُمْ فَامْلِكُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ - وَفِي رِوَايَةٍ مُسَلِّحَةٍ - فَإِنِ غَمَرَ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا .

(بخاری کتاب الصوم باب قول النبی صلی اللہ علیہ وسلم إذا ابتدر الهلال فصوموا)

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا تم چاند دیکھ کر روزہ شروع کرو اور چاند دیکھ کر افطار کرو یعنی عید مناؤ اور اگر دھند یا بادل کی وجہ سے آتیس تاریخ کو چاند نہ دیکھ سکو یا چاند اس روز ہوا ہی نہ ہو تو شعبان اور اسی طرح رمضان کے تیس دن پورے کرو۔ مسلم کی روایت میں ہے کہ اگر تم بادل کی وجہ سے چاند نہ دیکھ سکو تو تیس دن کے روزے رکھو۔

Hazrat Abu Hurairah^{ra} narrates the Rasoolullah^{saw} said that commence fasting with citing of the moon and after seeing the moon break the fast mean celebrate the Eid and if there is fog or cloud that you couldn't see the moon on 29th of the month then accordingly on Shaaban and Ramadhan complete the 30 days of fasting. In Muslim it is mentioned that if because of cloud you couldn't see the moon then complete the thirty days of fasting. (Bukhari Kitab us So'm)

Etiquette Of The Home

- ❖ The following phrases should frequently be used in a Muslim household:

<i>Assalamo'Alaikum</i>	Peace be on you
<i>Jazakumullah</i>	May Allah reward you
<i>Masha'Allah</i>	That which Allah wills
<i>Bismillah</i>	In the name of Allah
<i>Alhamdulillah</i>	All praise belongs to Allah
<i>Insha'Allah</i>	God willing
<i>Sal-lallahu'alaihi wasallam</i>	May peace and blessings of Allah be on him
- ❖ Implement the habit of going early to bed and rising early.
- ❖ Keep your house and its surroundings neat and tidy.
- ❖ The best time to recite the Holy Qur'an is in the morning.
- ❖ Besides offering congregational prayers at the mosque, one should offer sunnah and nawafil prayers at home. Those members of the household who cannot offer their prayers at the mosque should do so at home at the appointed times. Elders should continually remind the younger ones of their obligation of going to the mosque.
- ❖ It was the practice of the Holy Prophets^{sa} to perform ablution before going to bed at night.
- ❖ One should swipe the bedding clean before lying down to sleep. Do not nap before Isha and do not indulge in idle talk afterwards.
- ❖ It is recommended that teeth are brushed after meals. At a minimum brush your teeth before going to bed.

Memorization of Hadith e Nabwi^{saw} for age group 10-11

Hadithe Nabwi^{saw} - **الْغِنَى غِنَى النَّفْسِ** "True wealth is wealth of the heart"

٤٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَدْرُؤُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ، وَ فِي رِوَايَةِ الْبُخَارِيِّ ، إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ قُضِلَ عَلَيْهِ فِي الْعَمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ .

(بخاری کتاب الرقاق باب ينظر الى من هو اسفل منه مسلم کتاب الزهد)

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا اس کی طرف دیکھو جو تم سے کم درجہ کا ہے کم و سائل واللہ ہے۔ لیکن اس شخص کی طرف نہ دیکھو جو تم سے اوپر اور اچھی حالت میں ہے۔ یہ بھی شکر کا ایک انداز ہے۔

Hazrat Abu Hurairah^{ra} narrated that Rasoolullah^{saw} said "that try to look at someone who has got lesser means than yourself and not to one who is affluent and better off compared to yourself. This is one way to pay the gratitude and thanks to Allah." (Bukhari – Kitabur Riqaq)

ط [6:19] وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ And He is Supreme over His servants; and He is the Wise, the All-Aware. (Surah e Al Ana'm : 19)

Age Group 12-13 & 13-14

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي الْأَرْسَلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ (بخاری)

Five Pillars of Islām

Narrated by Ḥaḍrat ‘Abdullāh bin ‘Umar, (Allāh be pleased with him): Said the Prophet of Allāh (peace of Allāh be on him and His blessings): “Islām is based on five (pillars):

- (1) Testimony, by heart and tongue, that there is none worthy of worship but Allāh and that Muhammad is His Messenger;
- (2) Observing Prayer;
- (3) Paying the Zakāt;
- (4) Performing the pilgrimage to the House of Allāh and
- (5) Fasting in the month of Ramaḍān.”

(Bukhārī)

Explanatory Notes

It must be remembered that while the preceding Ḥadīth defined faith (Īmān), this Ḥadīth gives a definition of Islām, and the difference between the two is that whereas Īmān stands for faith, Islām connotes practice and it will be realized that together the two make religion a complete whole. Belief in God and the Prophet is common to the above two Aḥādīth. In the preceding Ḥadīth belief in Allāh and in the Prophet has been incorporated to emphasize faith by heart and its attestation by tongue. In the present Ḥadīth this has been included as a basis of action. In any case according to this Ḥadīth, in the definition of Islām, belief in the unity of Allāh, the Excellent, and in the Prophethood of the Holy Messenger of Allāh (peace and blessings of Allāh be on him), has been accorded the first place so that the belief of every Muslim is based on the holy article that God is One and Muḥammad, the Prophet of Allāh (peace and blessings of Allāh be on him), is His last law-bearing Messenger.

This is followed by four practical acts of worship which are:

1. The first act of worship is Prayer; i.e., Ṣalāt which in Arabic means “glorification and praise.” It has been obligated in the form of five Prayers during the course of the day and is offered after the prescribed Wuḍū (ablution) in a prescribed manner. Of these five Prayers, one is the morning Prayer which its offered after the

first twilight of dawn and before daybreak. The second Prayer is the Zuhur or midday prayer which is offered after the decline of the sun at noon. The third Prayer is the 'Asr Prayer which is offered when the sun has far advanced in its decline. The fourth is the Maghrib or evening Prayer which is offered immediately after sundown. And the fifth Prayer is the 'Ishā Prayer which is offered after the twilight has faded away. Thus, not only different periods of the day, but also the two ends of the night are dedicated to the glorification and worship of God and to prayers addressed to Him. The object of prayer is to establish personal communion with God, keep His remembrance ever-fresh in the heart and cleanse one's inner self of all evil and evil inclinations and seek His aid in all difficulties. According to another saying of the Holy Prophet (peace and blessings of Allāh be on him), perfect Prayer is one during which the worshipper has the immediate and sure feeling that he is seeing God or, at least, that God is seeing him. Timing of Prayers too are a subtle hint about the various periods of human life period. It is not without purpose, therefore, that the intervals between Prayers are shortened during the latter part of the day when the darkness of night is drawing near. The idea is to remind us that, with increase in age, the pace of preparation for the next world should be accelerated. Ṣalāt is the kind of worship which in reality is the very soul of spiritual life, and therefore, it has been termed the mi'rāj (the acme of spiritual exaltation) of the faithful. The extent of the Holy Prophet's attachment to and enjoyment of Prayer is shown by the following words of his. He would often say: "The coolness (delight) of my eyes lies in Prayer."

(To be continued)

THE FAITHFUL PERSECUTED

Life of Muhammad_{sa}

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God began to talk to Muhammad_{sa} in "another tongue". The youth of the country began to wonder. Those in search of truth became excited. Out of scorn and derision began to grow approval and admiration. Slaves, young men, and hapless women began to collect around the Prophet_{sa}. In his Message and in his teaching there was hope for the degraded, the depressed and the young. Women thought the time for the restoration of their rights was near. Slaves thought the day of their liberation had come and young men thought the avenues of progress were going to be thrown open to them. When derision began to change into approval and indifference into attachment, the chiefs of Mecca and the officials began to take fright. They assembled and took counsel. They decided that derision was no method to deal with this menace. A more serious remedy had to be applied. The new influence had to be put down by force.

It was decided that persecution and some form of boycott must be instituted. Practical steps were soon taken, and Mecca was pitched against Islam in a serious conflict. The Prophet_{sa} and his small following were no longer considered mad, but a growing influence which, if allowed to grow unimpeded, would prove a danger to the faith, prestige, customs and traditions of Mecca. Islam threatened to pull down and rebuild the old structure of Meccan society, to create a new heaven and a new earth, the coming of which must mean the disappearance of the old heaven of Arabia and its old heart. Meccans could no longer laugh at Islam. It was a question now of life and death for them. Islam was a challenge and Mecca accepted the challenge, as enemies of Prophets had always accepted the challenge of their Prophets. They decided not to meet argument by argument but to draw the sword and put down the dangerous teaching by force; not to match the good example of the Prophet_{sa} and his followers by their own, nor to reply to kind words in kind, but to maltreat the innocent and to abuse those who spoke kindly. Once again in the world a conflict started between belief and disbelief; the forces of Satan declared war on the angels. The Faithful, still a handful, had no power to resist the onslaughts and violence of the disbelievers. *(to be continued)*